A

SERMON,

PREACHED AT QUEBEC,

ON THURSDAY, JANUARY 10th. 1799.

By JACOB, LORD BISHOP of QUEBEC.

A

SERMON

PREACHED AT QUEBEC,

ON THURSDAY, JANUARY 10th, 1799;

BEING THE DAY APPOINTED

FOR A

GENERAL THANKSGIVING.

By JACOB, LORD BISHOP of QUEBEC.

TOGETHER WITH THE FORM OF PRAYER DRAWN UP UPON THE OCCASION.

Published by Request.

QUEBEC:

PRINTED BY JOHN NEILSON, MOUNTAIN STREET.

1799.

To

THE RIGHT REVEREND,

THE LORD BISHOP OF QUEBEC.

MY LORD,

WE whoſe names are hereunto ſubſcribed, having to our great edification and comfort been preſent at the Sermon preached by Your Lordſhip in this City, on Thurſday laſt, which was the Day appointed by Proclamation, for a GENERAL THANKSGIVING *to Almighty* GOD, *for the late unexampled and moſt important Victory obtained by His Majeſty's Arms, over the Fleet and Forces of the Enemy; and being convinced that a diffuſion of the Doctrine and Sentiments delivered with ſuch unction, and which produced ſuch fervency in the minds of Your Lordſhip's Hearers, cannot fail to excite ſimilar emotions of Reverence and Gratitude to Almighty God, and of Loyalty and Affection to the King, in the minds of His Subjects of all deno-*

denominations in this Province, and in every quarter of the Empire—do moſt earneſtly and ſincerely requeſt, that Your Lordſhip will have the Goodneſs and Condeſcention to allow your Sermon to be made public, together with the very pious and impreſſive Form of Prayer drawn up on the occaſion.

We have the Honour to be with the utmoſt reſpect,
My Lord,
Your Lordſhip's moſt grateful
and moſt obedient Servants,

Quebec, January 11th, 1799.

K. Chandler,
John Jackſon,
Wm. Hall,
Geo. Graham.
Geo: Allſopp,
Nathl. Taylor,
J. M. Goddard,
J. Sewell,
John Jones, S. M.
William Laing.
Robert Woolſey,
John Chillas,
Godfrey King,
G. M. Taylor,
Geo. Longmore,
Wm. Oſgoode,
Hugh Finlay,
Thoms. Dunn,
Geo. Pownall,
Henry Caldwell,
Jno. Coffin,
John Young,
O. Aylwin,
John Caldwell,
John Craigie,
Thos. Aſton Coffin,
John Coffin, Junr.
Nathl. Coffin,
Jno. Barnes,
J. Ker,
Jno. Taylor,

TO

THE Honourable the Chief Juſtice, the Honourable Mr. Finlay, the Honourable Mr. Juſtice Dunn, the Honourable Sir George Pownall, the Honourable Mr. Caldwell, the Honourable Mr. Young, Mr. Attorney General, John Coffin, Eſq. John Caldwell, Eſq. John Craigie, Eſq. Thomas Aſton Coffin, Eſq. John Coffin, Junr. Eſq. Nathaniel Coffin, Eſq. Lieut. Colonel Barnes, J. Ker, Eſq. John Taylor, Eſq. Kenelm Chandler, Eſq. J. Jackſon, Eſq. Lt. Wm. Hall, Royal Artillery, George Graham, Eſq. George Allſopp, Eſq. Nathaniel Taylor, Eſq. Mr. Goddard, Mr. Aylwin, Mr. Jones, Mr. Laing, Mr. Woolſey, Mr. Chillas, Mr. King, Mr. G. M. Taylor and Doctor Longmore.

GENTLEMEN,

THE terms in which You have been pleaſed to expreſs your deſire that I would print the Sermon I lately preached, are very honourable to me, and very grateful to my feelings. I have long been of opinion that the ſtyle of a Diſcourſe which is to be delivered from the Pulpit, may without impropriety, differ conſiderably from that of a Diſcourſe which is deſigned for the Preſs. The Hearers of Sermons, and the Readers of them are, for the moſt part, different claſſes

claſſes of people. It is the buſineſs of the Preacher to go as directly as he can to the underſtandings and the hearts of his Congregation;—and in attempting to do this, he will often find it not only ſafe, but expedient, to neglect the refinements of exact compoſition. Studious of perſpicuity and force, he will be little ſolicitous about the ſtructure of a ſentence, or the rounding of a period. It will be his object not to fix the attention of his auditors upon his own rhetoric, but to turn their thoughts inward upon themſelves. But in printed Sermons a greater regard to the eſtabliſhed Rules of Compoſition, and to the graces of a correct and elegant diction, is juſtly expected: In the general diffuſion of a taſte for good writing, it is theſe which muſt firſt win the attention of the Reader, and obtain his ſuffrage; and it is only through the medium of theſe, that a reaſonable hope can be entertained of influencing his underſtanding, or affecting his heart.

In writing the Sermon of which You have done me the honour to deſire the publication, I had not the moſt diſtant intention to print it: And I ſee ſo many defects in it as a compoſition, that I fear it will not continue to find, when read in the cloſet, that favourable opinion which You formed of it, when You heard it delivered. A regard to literary reputation is, however, in my mind, a much leſs powerful motive than my deſire to comply with your wiſhes. And if I may in-

deed

deed hope that any part of those good consequences which your partiality has led You to expect, will follow from this publication, I shall not be extremely anxious respecting the critical strictures to which I am sensible that it is justly liable.

I shall take the liberty of printing your Request, and this my answer to it :—the former as a Sanction for the Publication, the latter as a sort of Prefatory Apology for the imperfections of the Composition.

I have the honour to be,
Gentlemen,
with sincere sentiments of affection
and respect,
Your faithful and obedient servant
J: QUEBEC.

Quebec, 14th, Jany. 1799.

A

FORM OF PRAYER,

WITH

THANKSGIVING,

To be used on thursday the 10th January 1799, being the day appointed for a GENERAL THANKSGIVING to ALMIGHTY GOD,

For the late unexampled and most important VICTORY obtained by his Majesty's arms over the Fleet and Forces of the Enemy.

The Miniſter of every Church ſhall give notice to his Pariſhioners publickly in the Church, at Morning Prayer, the Sunday before, for the due obſervation of the ſaid day, by then and there reading His Majeſty's Proclamation.

The

The Morning Prayer ſhall be the ſame with the uſual Office, except where it is hereafter otherwiſe appointed.

Proper Pſalms, 33. 46. 98. 150.

Proper Leſſons.

The firſt—1 Chron. 16—v. 8 *to* v. 37.

The ſecond—Luke 12—v. 4. *to* v. 10.

Inſtead of the Firſt Collect *ſhall this which followeth be uſed.*

O FATHER of mercies, and God of all comfort, without whoſe protection all power is fruſtrate, and without whoſe help all courage is vain, grant, we beſeech Thee, that our experience of thy goodneſs may add ſtrength to our faith, and fervency to our devotion; that we may abhor that which is evil, and cleave to that wich is good; that we may be enabled to eſcape the ſnares of ſin, to reſiſt the contagion of infidelity, and with pure hearts and minds to follow Thee, the only God; through Jeſus Chriſt our Lord. Amen.

In

In the Litany (which ſhall this day be uſed) after the Collect [We humbly beſeech Thee, O Father, &c] *ſhall this which followeth be uſed inſtead of the Prayer* [In time of War and Tumults.]

O ALMIGHTY God, King of all Kings, and Governor of all things, whoſe power no creature is able to reſiſt, to whom it belongeth juſtly to puniſh ſinners, and to be merciful to them that truly repent; we adore and magnify thy glorious name, for thine infinite goodneſs vouchſafed to us, and humbly implore the continuance of thy favour; that we, being armed with thy defence, may be preſerved evermore from all perils, to glorify Thee, who art the only giver of all victory; and that all the earth may know, that thou art our Saviour and Deliverer; through Jeſus Chriſt our Lord. Amen.

Before the General Thanksgiving ſhall be uſed this which followeth.

O MOST Mighty, and moſt merciful God, the Protector of all that truſt in Thee for ſuccour, accept, we beſeech Thee, our praiſes and thankſgivings, for thy manifold, great, and public mercies; and eſpecially for the late ſignal Victory obtained, through thy bleſſing, by the arms of our Sovereign over the Fleet of our bittereſt and moſt powerful Foe. We laud and magnify thy glorious name, that Thou haſt enabled us to repel the attacks of inordinate

inordinate and inſatiate ambition; that thou haſt hitherto preſerved us from the dangers of licentious policy, and of ſyſtematical impiety; and the anarchy and ruin that enſue therefrom. From theſe dreadful and deſtructive evils, O gracious and bountiful God, not our merit, but thy mercy, not our wiſdom, but thy Providence, not our own arm, but thy right hand and thy arm, have defended us. Not unto us, O Lord, not unto us, but unto thy name be the praiſe: and bleſſed be the name of thy Majeſty for ever: Amen, and Amen!

And this

O God, our refuge and ſtrength, who haſt exalted us among the nations, and diſtinguiſhed us by marvellous ſucceſſes, grant us thy Grace, we moſt humbly beſeech Thee, that we may be enabled to improve thy great mercy to the glory of thy Name, the advancement of thy Religion, the honour of our Sovereign, and, as far as in us lieth, the good of all mankind. Grant that the great proſperity with which Thou haſt bleſt us, may deeply impreſs our hearts with gratitude to Thee, and with an humble ſenſe of our dependance upon Thee; that the happineſs which as a people we enjoy, may encreaſe in us a loyal attachment to our Sovereign; a love of our Conſtitution, in Church and State; a love of good Order, and good Government; and, above all, a love of our Religion, and of our God!

Continue,

Continue, we beſeech Thee, O Lord, to go forth with our fleets and armies; to direct the conduct, and animate the courage, of our Commanders, and our Men: Receive to thy mercy, we pray Thee, the ſouls of thoſe among them who may yet fall in this righteous cauſe; and be thou, O gracious God, the Freind and the Father of their widows, and their orphans. Give us grace, that by our example, as well as by our arms, we may teach our enemies humanity and juſtice: and, of thy infinite goodneſs and mercy, grant to them ſuch a ſenſe of thy all-diſpoſing Providence, that they may profit by their diſcomfiture, and defeat: Touch their hearts with remorſe and ſhame: Repreſs their impious preſumption: Cauſe them to return, with contrite hearts, to Thee, their God, whom they have forſaken, and to their Saviour, whom they have denied: So that, ſubmitting in meekneſs to the guidance of thy Law, they, with all nations, may ſheath the ſword of blood; compoſe the tumults of civil inſurrection; and truly labour for the re-eſtabliſhment of Piety, and the general reſtoration of Peace: Grant this, O merciful Lord, for Jeſus-Chriſt's ſake our bleſſed Saviour and Redeemer. Amen.

SERMON.

ROM: C. 8.—V. 31.

IF GOD BE FOR US, WHO CAN BE AGAINST US.

THE Doctrine of a Divine Providence, ſuperintending, controuling, and directing the affairs of this world, in conformity with the counſels of infinite wiſdom and goodneſs, conducting the moſt perverſe purpoſes to the moſt ſalutary ends, and bringing good out of evil, can have nothing in it that is new to an aſſembly of Chriſtians. But particular occaſions ſeem to call for particular illuſtrations of different branches of the Divine economy; and no occaſion

occaſion can more ſtrongly than the preſent point out the propriety of contemplating the adminiſtration of the Providence of God.

The Goſpel repreſents the Divine agency as continual and univerſal; as neither perplexed by variety nor confounded by infinity; as watching with inceſſant and unwearied attention over every thing that it has produced; as *governing all things by the word of its power*, and guiding them by immediate direction according to it's will,—from the moſt minute particle of matter, to the vaſt frame of the univerſe,—from the private actions of individual men, to the affairs of all the empires of the earth.—*Even a ſparrow falleth not to the ground without our Father: even the very hairs of our head are all numbered.* His eye pervades at once every part of his creation, and a ſingle act of his will controuls all the multiplied operations of his creatures.

But it is not only a ſpeculative, but a practical belief which by our Religion we are called upon to exerciſe in the Divine Providence. St. Paul *exortheth that prayers, ſuplications, interceſſions,*

ceſſions, and giving of thanks, be made for all men, for Kings, and for all that are in authority. We learn from hence, that our prayers and thanksgivings, if they are duly offered, have an undoubted efficacy with God; and, that the Providence of God is actually exerted in the government of human affairs. For why are we thus directed *to make prayers and thanksgivings for all men, for Kings, and for all that are in authority?* why, *that we may lead a quiet and peaceable life; in all godlineſs and honeſty*; that, by their miniſtration and offices, the affairs of the world may be duly conducted to the general happineſs of mankind, and that we may paſs our lives in ſecurity and peace. Now unleſs the Providence of God actually ſuperintended theſe affairs, and gave a certain direction to the actions of thoſe perſons who have power to influence them, it is obvious that ſuch prayers would be without an object; and could not conſtitute an act of rational ſervice, or of religious duty.

But, although the Almighty Governor ſuperintends without intermiſſion each individual portion

portion of the work of his hands, and conducts all their iſſues according to the counſels of his infinite wiſdom, yet, it is in the affairs of nations, and in the riſe and fall of empires, that the effects of this inviſible direction come moſt within the reach of human obſervation.

There is, moreover, an eſſential difference in the moral Government of God, as it reſpects nations, and as it reſpects the individuals that compoſe them, which appears to be worthy of particular attention. Nations, as ſuch, know no ſtate of future exiſtence—the individuals that compoſe them, are to look to that ſtate only, for perfect retribution.

In private life, it does not always happen that a man's probity promotes his intereſt, or that his piety ſecures his happineſs; on the contrary, we not only ſee perſons of great worth and excellence expoſed to affliction and diſtreſs, but find that their very virtue itſelf ſometimes involves them in difficulties, and ſome times conducts them to ruin; they paſs their lives amid reproach and contumely, and go down to the grave in poverty and ſorrow; ſupported only

only—but ſtrongly ſupported—by the hope of a future reward. On the other hand, we as often ſee the wicked, proſperous and happy. Strangers to diſappointment, and unacquainted with ſhame, their vices not only eſcape juſt animadverſion, but become the means of their advancement in the world; and they continue to enjoy to the end of life, the rich harveſt of rapacity and fraud: Not, however, without one bitter ingredient—the ſecret dread of future condemnation.

BUT in the concerns of a whole people, and in the conſequences that reſult from their conduct, the immediate agency of Providence is much more eaſily diſcovered.—*The* KINGDOMS *are the* LORDS, *and* HE *is the* GOVERNOR *among the* NATIONS. We find the nations, accordingly, conſtantly raiſed or depreſſed, rewarded or puniſhed, in the preſent life, in proportion to their reſpective integrity, or iniquity. There is no inſtance, I believe, to be found of the deſtruction of any people while they continued undebauched by luxury, and uncorrupted by vice. Whatever tempo-

rary

rary evils they may have ſuſtained, either from the aggreſſion of ſome turbulent neighbour, or from political conteſts among themſelves, in the ſingle energy of their virtue, they have found a ſafeguard againſt the attacks of their enemies, and a remedy for their internal diſquiets.

On the other hand, where ſhall we find an inſtance of a country *altogether become corrupt and abominable*, rapacious, ſordid, ſelfiſh, and profligate, which the Providence of God has not viſibly and ſignally chaſtiſed?

States can be puniſhed only in that collective capacity in which they tranſgreſs; * they can be rewarded only in the aggregate character in which they are found to be meritorious. But it is neceſſary to obſerve, that the puniſhment which the Providence of God inflicts upon offending Nations, gives no ground to ſuppoſe that individuals will not be expoſed to further puniſhment, for the ſame actions, in a future world. In the general calamity, the guiltleſs

* Vide a Diſcourſe on a late Faſt, by Phileleutherus Norfolcienſis, 1781.—in which this ſubject is very ably and eloquently treated.

guiltleſs and the guilty are alike involved; it is not therefore to the general calamity that either are to look for the *final* diſpoſition of Providence with reſpect to *themſelves*. When a people ſuffer jointly, many will of neceſſity ſuffer more, and many leſs, than their particular tranſgreſſions have deſerved: but the preſent inequality will be corrected, and the account *finally* adjuſted, by the future Judgment of God. The few who preſerve their integrity amidſt the general corruption, will find a noble recompence, in a better life, though they ſhare the preſent conſequences of their country's wickedneſs: and they who amid a virtuous people, diſgrace the community by their vices, will meet their puniſhment hereafter, though they participate, for the preſent, in their country's happineſs and honour.

NATIONS undergo chaſtiſement by various means, ariſing out of their own miſconduct; by the irregular ambition, the factious intrigues, the ſeditious turbulence of their members—by civil commotion, civil inſurrection and, civil war—by the annihilation of order, and the ſubverſion

verſion of government—by the deſtruction of their fleets and armies—by the failure of their reſources—by the growing power of their enemies, and by the diminution of their own power, and the loſs of their independence: theſe various calamities are the reſult, and, under Providence, the puniſhment of public vices. Nations proſper by the concurrence of events which are the reverſe of theſe; and their proſperity is the fruit, and the reward, of their public virtue.

Let thoſe pretended Philoſophers who reject the interpoſition of Providence in the affairs of the world, condeſcend to take a leſſon from experience; and from thoſe remarkable evidences of the Divine Government, which are to be found in almoſt every page of Hiſtory, Sacred and Profane*.

Thus, when the ſeveral nations who poſſeſſed the land of Canaan had loſt, or abandoned, every idea either of moral obligation, or religious reſtraint, and had given themſelves over without reſerve to the abſolute domination of

* See Diſcourſe, by Phileleutherus Norfi:

lin, they were cut off from the face of the earth, and *their place was no where found.* And when the Jews who had been the inſtrument of their exciſion, and had ſucceeded to their country, forſook the God of Hoſts, who had led them on to victory, and *provoked him to anger by their images*, they were themſelves ſubdued, and carried into captivity: *their enemies oppreſſed them, and had them in ſubjection.* The Aſſyrian Monarchs, having ſerved as ſcourges in the hand of Heaven to chaſtiſe the kingdoms of Judah and Iſrael, found the juſt reward of their own preſumptuous guilt, and ſaw their Empire overthrown by the Perſians.

Devoted to voluptuous exceſſes, and effeminate refinements, the Perſians fell, under the ſuperior proweſs of the then brave and virtuous Greeks. The Greeks, infected by the contagion of Perſian luxury, and burying their generous ſpirit in licentious indulgences, ſubmitted ignominiouſly to the yoke of Rome. And Rome herſelf, paſſing by degrees, from the moſt exemplary ſimplicity and ſeverity of manners, to the moſt extreme corruption, raging with unjuſt ambition, diſtracted by factious violence

violence, polluted by the moſt deteſtable crimes, experienced in her turn, the utter deſtruction of her gigantic empire.

The attentive obſerver will not fail to remark, that the ſucceſſive ſubverſion of theſe great and powerful empires, as they reſpectively became notoriouſly wicked, ſtrongly confirms the doctrine of a National Providence—they ſhew that communities change their fortune with their manners—that empire is uniformly transferred to the more virtuous and worthy, from the vicious and abandoned.* "Corruption is never far remote from diſſolution:" † and the invariable end of great National Depravity, is National Deſtruction.

If we carry our obſervation to the preſent times, we ſhall certainly find no reaſon to doubt of the conſtant and univerſal prevalence of the principle here laid down: but we muſt not judge

* Ubi pro labore deſidia, pro continentia et æquitate lubido atque ſuperbia invaſere, fortuna, ſimul cum moribus, immutatur. *Ita imperium ſemper ad optimum quemque ab minus bono transfertur.* Sallust: Bell: Catalin:

† This ſentence, I believe, is from a ſermon of Mr. Jones's, but I do not recollect from which.

judge merely from temporary ſucceſſes, or temporary diſcomfiture. The ſubject is too extenſive for diſcuſſion, upon the preſent occaſion; and too delicate for haſty determination. While the deſtiny of ſo many nations is yet awfully ſuſpended, it may appear preſumptuous to anticipate the deciſion of their fate. There are points, however, to which we may ſpeak, without fear of indiſcretion, becauſe we have the authority of the ſcriptures to direct our judgment.

The *Prophecies* contained in the Sacred Volume, circumſtanſtially predict all the great leading events, and important revolutions that were to take place in the Church of Chriſt, in regular ſucceſſion, to the end of time. And although obſcurity be eſſential to the nature and end of Prophecy, although the events preſignified be cloathed in language highly figurative, and enveloped in myſtic ſymbols, which it is not given to human ſagacity perfectly to penetrate antecedently to their accompliſhment, yet by a diligent and attentive compariſon of the occurrences

rences of the time, as they gradually unfold themſelves, with the predictions that reſpect them, we are forcibly ſtricken by their wonderful coincidence; we obtain perpetually increaſing evidence of the unerring certainty of the Divine Word; and are taught more reverently to adore the infallible Agency of the Divine Providence!

This is alſo a ſubject too extenſive, and too important, to be at preſent enlarged upon. I would therefore only obſerve, that the moſt learned and judicious commentators upon the Prophecies, have directed our attention to the concluſion of the preſent century, as the beginning of a period of great trouble and ſuffering to the Nations, and of much danger to the general faith of Chriſtians. They have even explained the particular nature of thoſe troubles, with an exactneſs which is truly aſtoniſhing! You will obſerve, that theſe interpretations of the Predictions were given, ſome long ago, and all of them before the commencement of that ſeries of events, which has ſo much agitated Europe and the world.

The

The images made uſe of by the ſacred writers are diſtinctly interpreted to predict *a great deſtruction*, approaching to *annihilation*, of *many of thoſe lawful powers* that, at the time under contemplation, *ſhould reign in the earth: a dreadful diminution* of the *dignity and ſplendour of all greatneſs: a ſubverſion of ſocial ſubordination*, and of *civil government:* and *a contempt of all lawful authority*. They are interpreted to predict, that *men ſhould be let looſe upon each other in defiance of civil power, juſt rule, and legal reſtraint*. They are conſidered as intimating that *irreligion, vanity*, a *total abſence of ſerious principle*, and *a miſapplication of the refinements of civiliſation, to produce their miſchiefs, preciſely in theſe days!**

What ſhall we ſay then to theſe things?— Theſe are the *interpretations* of the PROPHECIES!; interpretations, as I beg'd you to obſerve, which took place, all of them, before the commencement of the events that they deſcribe!—

Certainly,

* See, more particularly, Mr. King's Criticiſms tending to illuſtrate ſome paſſages in the Holy Scriptures.

Certainly,—at no period in the hiſtory of mankind, has the hand of God more clearly appeared, to overrule the acts of nations and empires, than in the circumſtances which diſtinguiſh the preſent times:—and in the very ſtriking and wonderful manner, in which the occurrences that are daily taking place in the world, *are fulfilling the* PROPHECIES; as thoſe *Prophecies*, have been *previouſly underſtood*, and *interpreted*, by men moſt conſpicuous for learning, and genius!

Under *this* view of the ſubject, we appear to be directly led to the *Revolutioniſts* of France as ſpecially appointed to execute the Divine Counſels: as ordained to be inſtruments of puniſhment; acting with fearful ſeverity upon the more abandoned of mankind: and purifying, *like a refiner's fire*, the hearts of thoſe, who continue *to hold faſt the Profeſſion of the Faith, as it was once delivered to the Saints.*

The wonderful ſeries of ſucceſſes which ſo long diſtinguiſhed the arms of a people beyond example impious, and the facility with which they ſpread their pernicious principles, and opened

† Conſider

opened a way for their ambitious projects, among other nations, muſt have equally perplexed, and alarmed, the mind of every reflecting man, who has not conſidered the ſubject in *this* light: but viewing them as a Scourge in the hand of Heaven, to chaſtiſe the wickedneſs of an ungrateful world, his fears will change their object, and his perplexity will ceaſe.

By what ſteps they arrived at this dreadful pre-eminence, is now ſufficiently underſtood*. The long and infamous labours by which they introduced infidelity and Anarchy;—the *Conſpiracy*, directed with remorſeleſs treachery, with envenomed malice, and with unwearied perſeverance, not only againſt all eſtabliſhed forms of *Chriſtian Worſhip*, but againſt the *Religion* of *Jeſus-Chriſt itſelf*, are now known to all the world. The progreſs which they have made, in this diabolical warfare, is recorded in characters of blood!—But it is not with impunity

* See an admirable Sermon, by the Lord Biſhop of Lincoln, preached before His Majeſty, and both Houſes of Parliament—Memoires pour ſervir a l'Hiſtoire du Jacobiniſme, par Mr. l'Abbé Barruel—and Profeſſor Robinſon's Proofs of a Conſpiracy.

nity that they have exercised their terrific commission:—By the disposition of Providential wisdom, the sufferings which they have been permitted to bring upon others, have recoiled with tenfold force, upon their own unhallowed heads!

Such being the state of the world, let us look up to Amighty God, as *the Great Disposer* of all events; and take especial care, not to ascribe too boldly to *our own merits*, the great successes with which He has been pleased to bless us.—Rejoicing unfeighnedly in his Almighty protection, we must still *rejoice with trembling*, when we reflect upon the claim which *we* are entitled to set up, to *positive* piety and virtue!

We are *now*, happily for ourselves, and for the world, made the instruments of chastizing the arrogance, and of humbling the power of France.—But, amidst our triumph, it certainly behoves us to consider, the danger which we may incur of suffering in our turn, if we do not resolutely resist the growing spirit of *Irreligion*, which has so remarkably spread itself amongst us!

We may juſtly hope, indeed, that we are *comparatively* the objects of God's favour—for we have not yet *denied* Him—and we are engaged againſt an enemy, whom we may, without preſumption, conſider as much more wicked than ourſelves.

A perſuation that we have the immediate help of God, can only be indulged without preſumption, when our cauſe is not unworthy of his interpoſition: and if any cauſe be worthy of it, ſurely we may truſt that it is that, in which we are engaged,—the defence of our Religion, our Government, our Independence, our very exiſtence as a Nation.

But it would be an impious mockery of the Divine Majeſty, to give Him public and ſolemn thanks for the bleſſings derived from his ſupport, without feeling at the ſame time an unfeigned reverence for his Gevernment—to acknowledge that we have received ſpecial favour and protection from Him, without endeavouring to ſhew our ſenſe of it, by unequivocal proofs of our attachment to his ſervice.

We are now prosperous and happy.—But from what has been said, you are, I hope, prepared to reflect, that the *stability* of *public happiness*, must depend on the *integrity* of *public manners*—that virtue and piety are to every people the surest road to honour and security, while loose morals, and sinful practices, certainly, though imperceptibly, lead to infamy, and ruin.---*Righteousness exalteth a nation, but sin is a reproach to any people.*

Instead, therefore, of indulging in the sanguine imaginations of self-confidence, and self-applause,—instead of dwelling upon the weakness, and wickedness of other nations, with secret exultation in our own superiority, it will become us to meditate seriously upon the causes of their misfortunes; and to reflect that the same causes, wherever they are suffered to exist, will not fail, in the end, to produce similar effects.

Our Country is highly, and deservedly respected, for many admirable virtues:—but these, alas! are debased by the alloy of many lamentable

lamentable vices: and chiefly by a cold neglect of the doctrines, and duties of Chriſtianity!

The extraordinary and eventful circumſtances of the times call upon us, with an awful voice, to renounce our ſins and iniquities, and to turn our ſerious attention to that pure and holy ſyſtem of life and manners, which our Religion demands: by the revolutions that agitate, and the miſeries that harraſs other nations, and by the miſchiefs ſo inſidiouſly prepared, and ſo narrowly eſcaped in our own, they ſummon us to recall our long forgotten piety, and return to our reſpect for the Ordinances of God.

If neither threatened evils, nor the actual experience of extraordinary mercies, can awaken us to a ſenſe of our duty; if the events which now engage the attention of the world, can not convince us of the abſolute neceſſity of faith in Chriſt, and determine us to a practical obſervance of his precepts, I would warn my country—and would to God ſuch a warning could be effectual!—that, notwithſtanding all our triumphs, we ſhall yet be ruined.—

if

If we *neglect* the GOSPEL, and with a puerile vanity, and gratuitous aſſumption of ſuperiour wiſdom, adopt the deſpicable and impious cant of the Philoſophy of the day, we ſhall, in our turn, ſhare the juſt chaſtiſement which is prepared for thoſe, who fall off from their allegiance to their God and Saviour!

WHAT can we expect, if we perverſely counteract the manifeſt interpoſition of Providence in our behalf—if we do not endeavour to ſtand, a firm bulwark, againſt the dreadful inroads of Anarchy, and Atheiſm; if we do not ſpeedily *return from the error of our ways*, and *lay hold* in earneſt *on the Rock of our Salvation!*

IT would be the exceſs of preſumption to ſuppoſe, that we ſhall *continue* to reap the rewards of virtue, while we are the devoted ſervants of vice—it would be the extreme of folly to think, that wanton extravagance, and wild exceſs, that unceaſing diſſipation, and licentious pleaſure, that cauſeleſs diſcontent, and ſeditious turbulence, that an idolatrous * love of

* Covetouſneſs which is Idolatry. St. Paul.

of wealth, and an open contempt of the public worſhip of God, will not ſap the ſtrong foundations of our empire; and draw down upon us juſt vengeance from on high!

That we may avert that day of calamity and ſorrow, that we may not, after having ſerved to chaſtiſe the more enormous wickedneſs of others, be ourſelves ſeverely puniſhed for our careleſsneſs, and obduracy,—let us look *in time* to our real ſituation, and to what it is that we may reaſonably expect.

It is now very clearly underſtood, that the original perverſion, the ſubſequent neglect, and the final rejection of the Chriſtian Religion, laid the foundation of all the nameleſs enormities, the opprobrious vices, and the unparalleled ſufferings, that have diſgraced and diſtracted the French nation.

If then, we look back to paſt ages, and if we attentively conſider the ſcenes that are at preſent paſſing before our eyes, we can be at no loſs to form concluſions with reſpect to the future.—God has manifeſted *viſible indignation* at

at the *rejection* of his SON.—In the Hiſtorical and Prophetical writings of the Jews, we find a faithful repreſentation of all the perverſe conduct of that extraordinary people; and of the puniſhments which their ingratitude incurred: but, as they did not arrive at the conſummation of wickedneſs, ſo neither did they meet the fulneſs of chaſtiſement, 'till they rejected their SAVIOUR.

LET us look to the conſequences of their obſtinate and aggravated guilt. As a nation they are totally diſſolved.—*Their country is deſolate, their cities are burnt with fire, their land, ſtrangers devour it!* Diſperſed over every part of the habitable globe, deprived of the moſt eſſential bleſſings and advantages of civil ſociety, contemned and ſcorned by all people among whom their reſidence is endured, their precarious and degraded exiſtence has ſerved for ages, and yet ſerves to prove, that Jeſus-Chriſt was truly the ſon of God; and to exhibit to all the world the fatal effects of a determined rejection of his Goſpel!

Whatſoever things were written aforetime,

were

were written for our admonition upon whom the ends of the world are come. We have ſeen, in the fa· · of the different Heathen nations, that flagrant and general curruption, ariſing from an utter diſregard of that *Law of God which is written in the heart*, never fails to produce the ruin of the community in which it prevails: and the diſperſion of the Jews, and their entire forfeiture of every national power and privilege; and the complicated miſeries which impiety has brought upon the French people, inſtruct us further, that the neglect or reception of the Chriſtian revelation, is a matter of the utmoſt moment, both to our eternal happineſs, as individuals, and to our temporal proſperity, as a people. The events which have filled all Europe with alarm and tumult, with deteſtation and horror, are *warnings*, which ſpeak moſt forcibly, which ſhould ſpeak home, to the boſoms of us all!—They ſpeak of the juſtice of an offended God!—*Behold his arm is lifted up in* JUDGMENT, *and all the Nations of the Earth muſt* FEAR *before him!*

But *gratitude* to the Giver of all good, ought, ſurely, to be as powerful a motive for our obedience,

dience, as *fear*.—A more pleaſing motive it undoubtedly is:—and let us hope that it will not be a leſs operative one. It is a topic which the Preacher would at all times more willingly dwell upon; and which, at the preſent moment, has a more peculiar propriety, as being more conſonant to the occaſion, and more in uniſon with our *public* feelings.

Of ſuch a moment, I would not, unneceſſarily, repreſs the exultation, by any harſhneſs of reprehenſion, or any ſeverity of remark: but, on no occaſion muſt I depart from the *ſimplicity that is in Chriſt*. What I have hitherto ſaid, I have thought it my indiſpenſable duty to ſay. The times are portentous—and demand, in my opinion, a very ſerious attention to the doctrines, and to the duties of *Chriſtianity*—They call upon us, in no degree to relax the rigour, or reduce the ſtandard of *Chriſtian* virtue. The Preacher of the Goſpel muſt diſſemble nothing. *He muſt not handle the word of God deceitfully. If*, ſays St. Paul, *I ſeek to pleaſe men, then am I not the ſervant of Jeſus Chriſt*.

But, if I have thrown a partial ſhade over the

the glories that ſurround us, I have done it from an humble deſire to add ſteadineſs to their luſtre—if I have touched ſome ſubjects, that may ſound harſhly to the ears of thoſe, who think that, in an hour like this, I ſhould *ſpeak unto them ſmooth things alone*, I have done it with a deſire of laying a foundation for the permanence of their ſatisfaction, and the reaſonableneſs of their joy: a foundation, of which a due reverence for Religion, and a juſt ſenſe of the Divine Providence, are the materials,—*Jeſus Chriſt Himſelf being the chief corner ſtone.*

And now—let us turn our thoughts to the conſideration of thoſe advantages by which our country is ſo happily diſtinguiſhed.---Not to elate our minds with lofty notions of our own importance, but to excite in them a due ſenſe of the bounty of Heaven: not to indulge our National Pride, but to impreſs upon our hearts a home conviction, that if we are not, of all men living, the moſt devoutly grateful, we have, of all men living, the leaſt reaſon to be proud. *

Eſta-

* See Diſcourſe, by Phileleuth: Norfolc:

Eſtabliſhed on the broad baſis of natural juſtice, matured by the experience of ages, and receiving continual acceſſions of ſtrength ‡ from an enlarged ſpirit of political wiſdom, the Conſtitution of our Mother Country---extending to theſe Provinces, her highly favoured children--is calculated beyond all others, to preſerve the liberties, to engage the affections, and to promote the happineſs of the people. Our laws are admired, and revered, for the general equity of their principles, and ſtill more for the purity of their adminiſtration--embracing with equal conſideration every member of the community, and giving equal protection to their perſons and their rights.

The natural advantages of our Soil and Climate, improved to a high degree of perfection by a vigourous and well directed induſtry, ſupply plenty, that circulates to the extremities of the

‡ This may, perhaps, be thought not altogether conſiſtent with what has been advanced in ſome other parts of this Diſcourſe. But I ſpeak of our Form of Government abſtractedly. If our Conſtitution periſh, it will periſh by cauſes very different from it's own defect. A ſtrong man, ſecured by ſound health, and proper regimen, from the danger of premature decay, may yet die by aſſaſſination, or poiſon.

the Empire. Our Commerce is flouriſhing and extenſive, beyond all calculation, or compariſon. The Arts have been ſo ſucceſsfully cultivated among us, as to claim the juſt praiſe both of maſterly execution, and of uſeful invention. Every department of human knowledge has been enlarged, and every branch of polite literature adorned, by the genius of our Writers. But there is yet a bleſſing, ſuperiour to theſe—and without which even theſe would loſe their value—our Religion, eſtabliſhed by Law; a Religion, which is equally remote from Superſtition, and Fanaticiſm; which encourages the ſober uſe of reaſon, without violating the ſacred authority of Scripture. Sound in its Doctrine; correct, yet liberal in its Diſcipline; ſimple, yet dignified in its Ceremonies; it may boaſt, even in theſe days, among its members, many who are venerable for their piety, and more who are conſpicuous for their charity.

HAPPY in the poſſeſſion of theſe ineſtimable benefits, we are not leſs happy in the means of defending them! Where is the enemy that has not felt, and acknowledged the valour

valour of our Armies?—and, for our Navy—the natural bulwark of our Country—what is there that can be put in competition with its force! The conſummate ſkill and heroiſm of our Commanders, and the dauntleſs and irreſiſtible bravery of our Seamen, are beyond all precedent, and all praiſe! Great as have been their former atchievements, and high as the confidence has been, in their enterpriſe and ſpirit, in this laſt Victory they have ſurpaſſed all expectation! They have outgone the hopes—not only of ſober reaſon—but even of the moſt ſanguine, and moſt enthuſiaſtic imagination!

Such are the advantages that diſtinguiſh our Country!—Such is the happineſs with which the Providence of God has bleſſed us!

What is it that our example, combined with our ſucceſſes, might not do for the world? The noble ſtand which we have made, has been conſidered as effecting the ſalvation of Europe. Let us but be faithful to our God, and our example may yet affect that ſalvation in a higher and more appropriate ſenſe:—It may ſtrike upon the hearts of the deluded votaries of Infidelity; it may conquer their ſtub-

ſtubborn prejudices; and throw them, proſtrate and penitent, before that overruling Power, by whoſe bleſſing we have obtained our advantages, and to whoſe immediate protection we humbly, and unfeignedly aſcribe them.

THIS is a conſideration which calls upon us, in the moſt forcible, and moſt perſuaſive manner, to be watchful over our conduct; to hold faſt our integrity; and not to diſgrace the purity of our Faith, by the degeneracy of our manners.

How glorious a diſtinction would it be for us, to be worthy of being made the inſtrument, in the hands of Providence, of reſtoring the tranquillity of the world!--of diſcrediting, abaſhing, and baniſhing from among men, that ſpurious, and pernicious Philoſophy, which has deprived them at once of the benefits of Divine Inſtruction, and human Experience; and delivered them over to the darkneſs of ſcepticiſm, and the wild ſpeculations of conjectural policy; which has diſſolved all the bands of order and ſociety; and under the ſpecious names of *Fraternity*, *Equality*, and *Liberty*,

Liberty, let looſe all the plagues of tyranny and oppreſſion, of aſſaſſination and plunder, of debauchery and atheiſm !--Who is there, that during the riſe and progreſs of theſe horrors, has been able to ſay to himſelf, I am undiſturbed, and happy ? I look forward with confidence to permanent ſecurity, from the Power and from the Conſtitution of my Country ? I have no doubt of leaving unimpaired to my children, all the advantages that I enjoy! the bleſſings of the ſame Conſtitution! the protection of the ſame Laws ! the ſame ſecurity for their perſons, and their properties ? Who is there, that has not felt the impoſſibility of withdrawing his attention from the events, and opinions, of the times, or who has not long thought of them, with apprehenſions of their conſequences, that robbed him of his repoſe ?

But the dawn of happier times ſeems breaking upon us, through the bleſſing of our God.--Let us not reject his mercies, but endeavour, by a general and ſincere devotion of ourſelves to his ſervice, to ſecure their continuance. Let us not be carried away by the raſhneſs and preſumption of modern Scioliſts,

who

who fancy that of all opinions in Religion and Politics, the neweſt is the beſt; nor become enamoured, of *that* Philoſophy, which is learned, without the labour of ſtudy, and wiſe, without the leſſons of experience: Still leſs, let us be ſo vain as to imagine, that Infidelity is any mark of profound thinking, or of acute penetration: "A *little* Philoſophy, ſays our "admirable Lord Bacon, inclineth men's "minds to *Atheiſm*; but *depth* in Philoſophy, "bringeth men's minds about to *Religion*." They who have examined moſt deeply, and reaſoned moſt accurately, upon this ſubject, have univerſally become converts to the Religion of Jeſus Chriſt:---A Religion which ſtrengthens all the motives of virtue, which draws more cloſe all the ties of ſociety, and of which the doctrines, and the precepts, tend, in the higheſt degree, to promote the univerſal happineſs of mankind. Let this Religion be the Anchor of all our Hopes!—and let us never forget, the inſeperable connection that exiſts, between the *virtues* which flow from it, and the *proſperity* of our Country!---

Let not *us* of this Province, think ourſelves ex-

exempted, by our ſituation, from our ſhare of reſponſibility, with reſpect to the effect that *private* conduct may have upon *public* events. We form an integral part of the Empire, and with it we muſt ſtand or fall. In all Empires, the ſum of public virtue, can conſiſt only, of the aggregate virtue of the individuals that compoſe them; and it is only by the endeavour of private perſons to reform and improve themſelves, that the collective body of the ſtate can be reformed and improved. Theſe are ſelf-evident propoſitions: but it neceſſary to mention them, in order to obviate the weak and wicked plea, of ſuch perſons as would pretend, that the public intereſts of a great Empire, can never be affected by the private actions, of obſcure individuals like themſelves.

In times like theſe, when *the love of too many is found to wax cold*, when in almoſt every place in which Religion is not rejected, ſhe is at beſt entertained with indifference; it is peculiarly honourable, and advantageous, *to hold faſt in the profeſſion of our Faith*. In theſe times of general defection, to adhere to our SAVIOUR, with unſhaken fidelity, has ſomething in it of

ſupe-

ſuperiour ſentiment, to ſoothe the generous attachment of the pious breaſt; ſomething of elevation and dignity, to gratify the noble mind, overwhelmed with the ſenſe of unſpeakable obligation!—If ſuch be *our* fidelity, HE will "never leave us, nor forſake us"---Secure in *his* protection, we may bid defiance to the world in arms! *If* GOD *be for us, who can be againſt us?*—Never ſhall we advance with ſuch ſure confidence to battle, nor reap ſuch brilliant advantages from conquest, as when, like our victorious Hero of the Nile, we unfeignedly aſcribe all to "the *bleſſing* of ALMIGHTY "GOD!"

Happy will it be for thoſe brave men, who compoſe our Army and our Navy, and who are the defence and honour of their country, if by ſuch examples they become perſuaded, that nothing is ſo ornamental as piety, to valour!---that nothing can endear them ſo much to the hearts of their countrymen, as the union of theſe qualities, nor raiſe them ſo high in the public eſtimation!

Who, that has an underſtanding to reflect, or a heart to feel, did not find himſelf ſenſibly affected, by aſſociating with the joy of victory,

a juſt reſpect for the venerable goodneſs of Duncan, and for the pious humility of Nelſon!

Let our *Warriors*, already moſt honorably diſtinguiſhed by their loyalty to their King, and their zeal for his ſervice, aſpire to the ſtill nobler diſtinction of fidelity to the cauſe, and zeal for the ſervice of their God! And, proud as we juſtly are of our country, and of its glorious defenders, let us *all* be careful that our pride does not riſe into preſumption, nor our confidence into ſelf-ſufficiency. Of *ourſelves, let us think ſoberly, and as we ought to think.* At all times graceful, Humility is at no period *ſo* graceful, as in the hour of triumph. And above all, it becomes us to cheriſh it, when we can not but be ſenſible, that our proſperity has infinitely exceeded our deſert.

Oppreſſed with the weight of the benefits which He has ſhowered down upon us, with what ſentiments of unfeigned gratitude and devotion, ſhould we now turn to our Almighty Benefactor! how earneſtly ſhould we endeavour, by faithful adherence, by chearful obedience, by enlightened zeal, by reverential love,

to

to honour HIM, who in the eyes of all nations, hath vouchſafed to give us honour!

LET it then be our ambition, to be as much diſtinguiſhed, for our ſincere attachment to our Country, our Conſtitution, our King, our Religion, and our GOD, as we are already moſt happily diſtinguiſhed, by the abundant advantages of that Country, by the wiſdom and excellence of our Conſtitution, by the exemplary goodneſs of our King by the purity of our holy Religion, and by the conſpicuous favour and protection of our ever bleſſed, and moſt gracious GOD!

FINIS.